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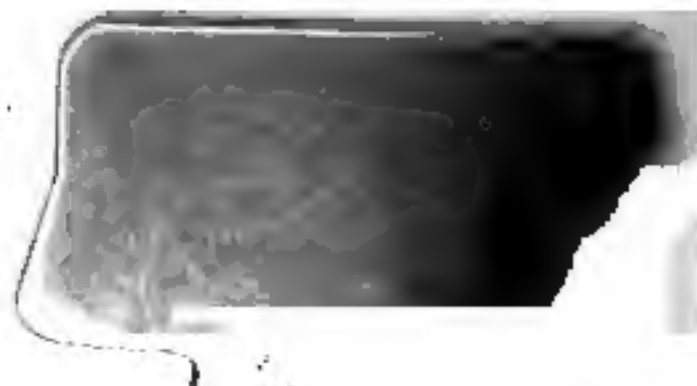
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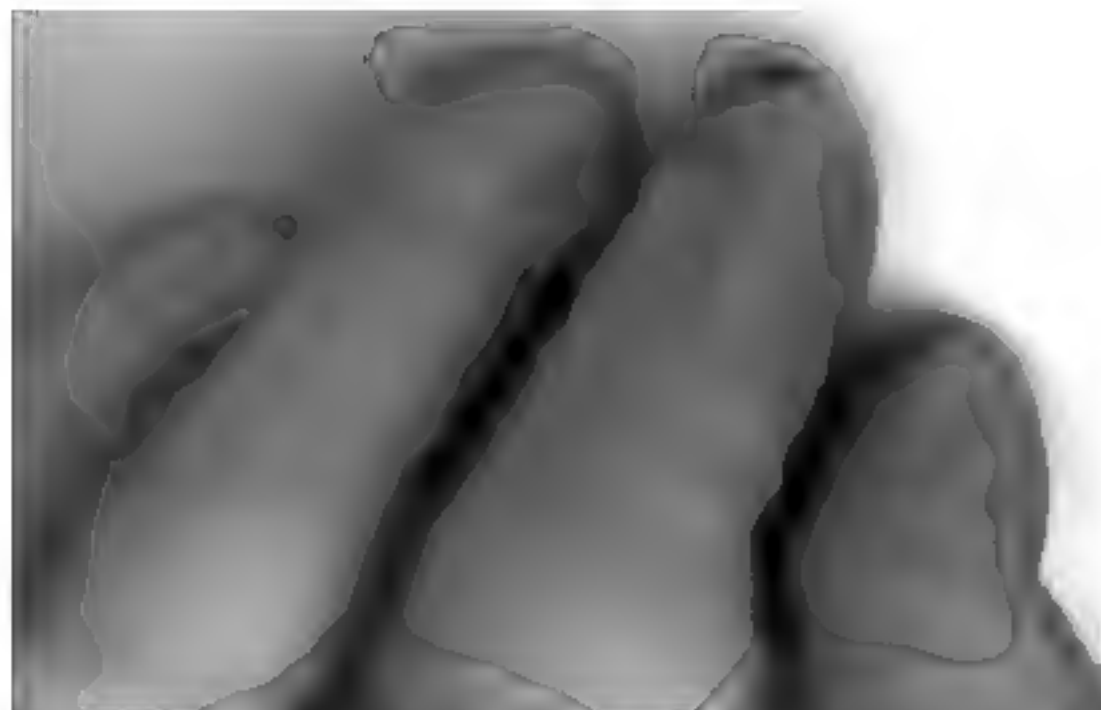
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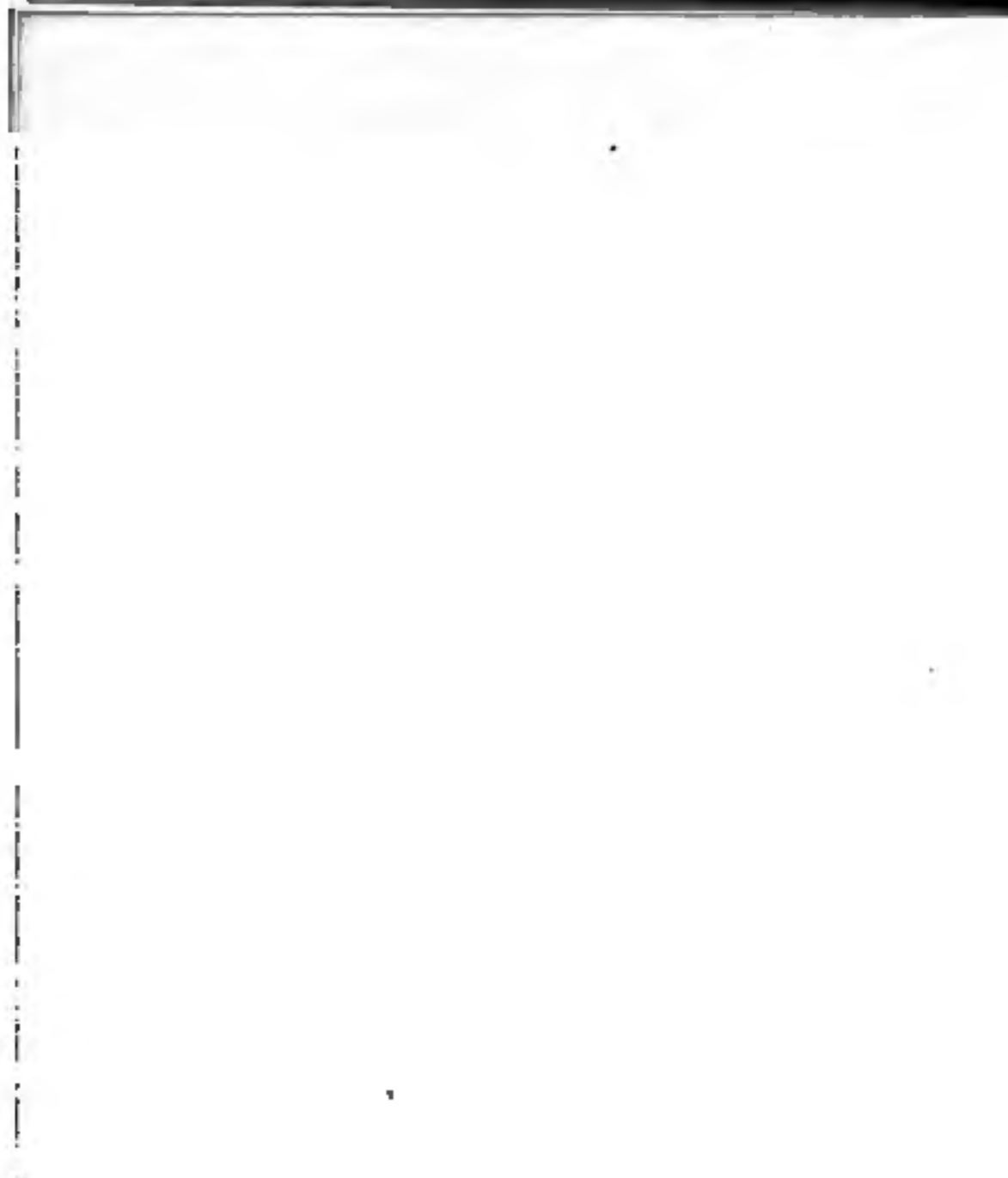
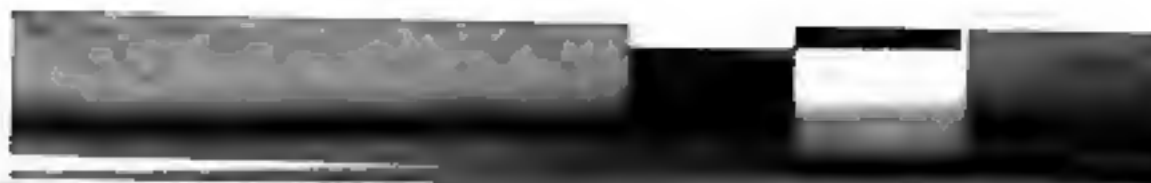
GRACE











**PRECIOUS STONES**

**COLLECTED BY**

**H. L. SIDNEY LEAR**













**PRECIOUS STONES**

**COLLECTED BY**

**H. L. SIDNEY LEAR**

[C-182.]

Precious Stones.

PEARLS  
OF GREAT PRICE

*GRACE*

'Precious as pearls from India's  
ocean bed.'

RIVINGTONS

Waterloo Place, London

MDCCCLXXXI



141. n. 82.



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*" There with pearls the gates are dight  
Upon that Holy Mountain ;  
And thither come both day and night,  
Who in the Living Fountain  
Have washed their robes from earthly stain  
And borne below Christ's lowly chain."*





## Pearls.

### I.

**A**S under every stone there is moisture, so under every sorrow there is joy ; and when we come to understand life rightly, we see that sorrow is after all but the minister of joy. We dig into the bosom of sorrow to find the gold and precious stones of joy. Sorrow is a condition of time, but joy is the condition of eternity. All sorrow lies in exile from God ; all joy lies in union with Him. In heaven joy will cast out sorrow, whereas there

*Joy in  
Sorrow.*

is not a lot on earth from which sorrow has been able altogether to banish joy.  
—FABER.

## II.

*Ventures  
of faith.*

**L**ET every one ask himself the question, What stake has he in Christ's promise? How would he be a whit the worse off, supposing (which is impossible), but supposing it to fail? We know what it is to have a stake in any venture of this world. We venture our property in plans which promise a return—in plans which we trust, which we have faith in. What have we ventured for Christ? What have we given to Him on a belief of His promise? The Apostle said that he and his brethren would be of all men most miserable if the dead were not raised. Can we in any degree apply this to ourselves? We think, perhaps, at present we have some hope of heaven;—well, *this w*

## Pearls.

II

should lose, of course ; but, after all, how should we be worse off as to our *present* condition ? A trader who has embarked some property in a speculation which fails, not only loses his prospect of gain, but somewhat of his own which he ventured with the *hope* of the gain. This is the question, What have *we* ventured ?—J. H. NEWMAN.

*Ventures  
of faith.*

## III.

**L**ORD, be pleased to shake my clay cottage before Thou throwest it down. May it totter a while before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death ; not from sudden death in respect of itself, for I care not how short my passage, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready

*Prepara-  
tion for  
death.*

*Joy.*

to receive death. Thus no guest comes unawares to him who keeps a constant table.—FULLER.

## IV.

**J**OY is like a missionary who speaks of God ; sorrow is a preacher who frightens men out of the deadliness of sin into the arms of their Heavenly Father, or who weans them by the pathos of his reasoning from the dangerous pleasures of the world.—FABER.

## V.

**D**ISTASTE from this world is quite a different thing from the love of the next.—J. H. NEWMAN.

*Reading.*

## VI.

**I**T is not the reading many books which makes a man a divine, but the reading a few of the best books often over, and with attention.—BISHOP WATSON.

VII.

IT is much more easy to desecrate our duties than to consecrate our amusements, and better therefore not to mix them up with each other.—TAYLOR (*Notes from Life*).

*Diff-  
culty.*

VIII.

THERE is no more of personal merit in a great intellect than in a great estate. It is the use which is made of the one and of the other which should found the claim to respect, and the man who has it at heart to make the best use he can of either, will not be much occupied with them as a means of commanding respect.—*Ibid.*

*Use of  
gifts.*

IX.

A MAN who talks loudly against worldliness, and yet is wedded to his little personal comforts, is harder

*Love of  
ease.*



## **Pearls.**

to convert to a real inward life than the most habit-ridden sinner among the sons of men.—FABER.

### **X.**

**M**EN are sometimes so good and so great, that one is led to exclaim, Oh that they were only a little better and a little greater!—  
J. H. NEWMAN.

### **XI.**

**T**HERE are souls who cannot keep a direct road. Indeed, it is so natural to men to wander, that their feet cannot cross a field but in a tortuous path. For such men sorrow makes life an alley, with a clipped and prickly hedge on either side, which, if it be ungraceful, at least is safe.

**XII.**

**P**AIN, which seems the same, is not in reality the same to any two sufferers. Its painfulness is varied by the delicacy and susceptibility, by the illness or the soft-heartedness, and even by the momentary circumstances, of him who suffers.

*Pain.*

**XIII.**

**T**O dote so upon the body as to cherish the ulcers, and out of hatred to the ulcers to destroy the being of the body, are both extremes : that is, so to dote upon the name of the Church as to cherish the errors of it, or to hate the errors of it so much as to deny the being of the Church.—  
ARCHBISHOP BRAMHALL.

*Extremes.*

**XIV.**

**I**F you would not be known to do anything, never do it.—EMERSON.

*False-  
hood.*

## XV.

**E**VERY violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable lie the course of events presently lays a destructive tax.—EMERSON.

*Bright-  
ness of  
heart.*

## XVI.

**T**HERE are souls in the world which have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. The bright hearts have a great work to do for God.—FABER.

**XVII.**

**M**YSTERIES in religion are measured by the proud according to their own capacity ; by the humble, according to the power of God ; the humble glorify God for them, the proud exalt themselves against them.  
—J. H. NEWMAN.

*Mysteries*

**XVIII.**

**L**ORD, this morning my unseasonable visiting of a friend disturbed him in the midst of his devotions ; unhappy to hinder another man's goodness. If I myself build not, shall I snatch the axe and hammer from him that doth ? Yet I could willingly have wished that, rather than he should have cut off the cable of his prayers, I had twisted my cord to it, and had joined with him in his devotions. However, to make him the best amends I may, I now request of Thee

*Broken  
prayers.*

*Broken  
prayers.*

for him whatsoever he would have requested for himself. Thus shall he be no loser, if Thou be pleased to hear my prayer for him, and to hearken to our Saviour's intercession for us both.  
—FULLER.

#### XIX.

*Incon-  
sistency.*

THUS we behold men who seem to know the whole Bible by heart, without appearing to be conscious of the inconsistency of modern manners and modern ways of thinking with what is required of all who would follow Christ; for though they read what the duty is, it exists in their mind only as a grand abstraction, because they never see in what way men can actually reduce it to practice, under the real circumstances of life. Still less have they a desire to imitate that perfection which they regard as a thing beyond their reach; and without

the wish to do so, St. Chrysostom says, it would not have been possible even for the saints. The wish of these men, says John à Kempis (brother of Thomas), is that they may be humble but without being looked down upon, patient but without suffering, obedient but without restraint, poor but without wanting anything, penitent but without sorrow.—*MORIS CATHOLICI.*

*Incon-*  
*sistency.*

XX.

AS the natural man goes downhill, and the moral man learns to take higher and higher flights towards those heavenly regions where he hopes to live for ever with his Saviour and those who were worthy of his love on earth ; so do we feel more deeply, more intensely, the beauties of inanimate nature, that nature to which Wordsworth has more than any other poet given a voice.—*Dr. Hook.*

*Teach-*  
*ings of*  
*nature.*

*Friends  
departed.*

## XXI.

THERE is only one separation from those we love—that of sin. But since God removes him from us awhile, we are suffered to weep. Neither the strength of our faith nor the might of our hope can wholly conquer the weakness which craves the beloved presence, nor hush the yearning love which longs to see him actually beside us, as we were wont to do. We shall see him again, but for the moment he is hidden from our earthly sight.—PÉRE BRESSON.

*Lowly  
souls.*

## XXII.

THE devotion of Simeon and Anna is eminently a devotion of prayer and church-frequenting. In other words, God comes to holy souls, not so much in heroic actions, which as rather the soul's leaping upward

Pearls.	21
<p>God, but in the performance of ordinary habitual devotion, and the discharge of modest, unobtrusive duties, made heroic by long perseverance and inward intensity.—J. H. NEWMAN.</p>	<p><i>Lowly souls.</i></p>
<p>XXIII</p> <p>WHEN a man turns his entire life into a cautious self-defence against imposture, he is leading perhaps the falsest life a man can lead.</p>	<p><i>Pert of suspicion.</i></p>
<p>XXIV.</p> <p>ONE reason why a time of trial is often such a crisis in a man's spiritual history is because it is a season when the iron is heated and malleable, one or two strokes serve to fashion it as a weapon for God or for Satan.—J. H. NEWMAN.</p>	<p><i>Trial a crisis.</i></p>
<p>XXV</p> <p>TO live for self is to live for an unworthy object. To be conscious</p>	<p><i>Living for self.</i></p>



**W**HOLE bodies of men rush into sin, and while they sin even do not allow that they sin, because each shelters himself behind the other, and thinks that what is no one person's sin is no sin at all. This of itself is a strange view of the case, yet it is very common. Men call themselves the **NATION** when they sin in a body, and think that the nation, being a name, has nothing to answer for, and may do as it will; that its acts are only "the course of events," and necessary as the motion of the earth; and so they

do very rash acts without the fear of God before their eyes.—J. H. NEWMAN.

XXVII.

**G**OD'S ear lies close upon our lips. It touches them. It is always listening. Thoughts speak to it as loudly as words; suffering even louder than words. His ear is never taken away. We sigh into it even while we sleep and dream.

*His Ear is open.*

XXVIII.

**P**ARADISE we are to reckon for our native land. Patriarchs are now our parents. Wherefore not haste to behold our country? to salute our parents? It is a large and loving company expects us there—parents, brothers, children. A manifold and numerous assemblage longing after us, who having security of their own immortality, still feel anxiety for our sal-

*Paradise.*

*Paradise.*

vation. What common gladness both to them and to us, when we pass into their embrace! And oh! sweet heavenly psalms, where death can never terrify and life can never end.

## XXIX.

*Patience.*

**L**ORD, when Thou shalt visit me with a sharp disease, I fear I shall be impatient, for I am choleric, by nature, and tender by my temper, and have not been acquainted with sickness all my lifetime. I cannot expect any kind usage from that which hath been a stranger unto me. Teach me the art of patience whilst I am well, and give me the use of it when I am sick. In that day either lighten my burden or strengthen my back. Make me, who so often in my health have discovered my weakness presuming on my own strength, to be

**Parls.**

25

strong in sickness when I solely rely  
on Thy assistance.—FULLER.

**XXX.**

**T**AKE care of the minutes, for  
hours will take care of them-  
selves. I am very sure that many  
people lose two or three hours every  
day by not taking care of the minutes.  
Never think any portion of time what-  
soever too short to be employed;  
something or other may always be  
done in it.—**LORD CHESTERFIELD.**

*Value of  
time.*

**XXXI.**

**D**IOGENES was a wise man for  
despising little worldly customs,  
but a fool for showing it. Be wiser  
than other people if you can, but do  
not tell them so.—**LORD CHESTER-  
FIELD.**

*Direct-  
tion.*

*After  
death.*

## XXXII.

**W**HEN we have wound up our minds for any point of time, any great event, an interview with strangers, or the sight of some wonder, or the occasion of some unusual trial—when it comes and is gone, we have a strange reverse of feeling from our changed circumstances. Such, but without any mixture of pain, without any lassitude, dulness, or disappointment, may be the happy contemplation of the disembodied spirit ; as if it said to itself, “So all is now over ; this is what I have so long waited for ; for which I have nerved myself ; against which I have prepared, fasted, prayed, and wrought righteousness. Death is come and gone—it is over. Ah ! is it possible ? What an easy trial ; what a cheap price for eternal glory ! A few sharp sicknesses, or some acute pain

awhile, or some few and evil years, or some struggles of mind, dreary desolateness for a season, fightings and fears, afflicting bereavements, or the scorn and ill-usage of the world—how they fretted me, how much I thought of them, yet how little really they are! How contemptible a thing is human life—contemptible in itself, yet in its effects invaluable! for it has been to me like a small seed of easy purchase, germinating and ripening into bliss everlasting.—J. H. NEWMAN.

*After death.*

**XXXIII.**

**WE** often come near to rest in life, and then are cheated of it; and after that we reach a better rest through disappointment—better because it was not our own choice, and better as it proves in its very self.

*Rest.*

## XXXIV.

*Christ's  
weari-  
ness.*

THE weariness of Jesus is a marvel full of pathos; and to tired souls and fatigue in these days is the normal state of Christian souls—it is full also of consolation.—FABER.

## XXXV.

*The  
blessed  
ones gone  
home.*

NEITHER ought we to sorrow for those our brethren, who by the Lord's summons have been set at liberty from the life below, assured that they are not gone away, but gone forward; that in departing from us they are but leading the way, as is men's wont in a journey, or upon a voyage; that we owe them our affection rather than our lamentations, and ought not to put on the garb of black while they have already put on their white raiment there; so that we must not mourn for them as extinct and perished, who are alive with God.—ST. CYPRIAN.

**XXXVI.**

**I** READ how Paul, writing from Rome, spake to Philemon to prepare him a lodging, hoping to make use thereof; yet we find not that he ever did use it, being martyred not long after. However, he was no loser whom Thou didst lodge in a higher mansion in heaven. Let me always be thus deceived to my advantage. I shall have no cause to complain, though I never wear the new clothes fitted for me, if, before I put them on, death clothe me with glorious immortality.—FULLER.

*"Come  
up  
higher."*

**XXXVII.**

**"H**AVE you time to die, sir?" was the home question of a London physician to a patient, a lawyer in full practice, who was making excuses for not taking his prescription of rest and freedom from anxious thought.—SOUTHEY.

*At last.*



**Pearls.**

**XXXVIII.**

**D**O not overwork yourself, nor sit up too late, and never continue any one mental employment *after you are tired of it*.—SOUTHEY TO COLERIDGE.

**XXXIX.**

**N**ATURE worketh in us all a love of our own counsels. The contradiction of others is a fan to inflame that love. Our love set on fire to maintain that which once we have done, sharpeneth the wit to dispute, to argue, and by all means to reason for it.—HOOKER (*Preface to Polity*).

**XL.**

**A**LMOST twenty years since I heard a profane jest, and still remember it. How many pious passages of far later date have I forgotten ! It seems my soul is like a filthy pond

**Penit.**

31

wherein fish die soon, and frogs live long. Lord, raze this profane jest out of my memory. Leave not a letter thereof behind, lest my corruption (an apt scholar) guess it out again, and be pleased to write some pious meditation in the place thereof. And grant, Lord, for the time to come (because such bad guests are easier kept out), that I may be careful not to admit what I find so difficult to expel.—FULLER.

*Memory.*

**XLI.**

**I**N whatever state thou art, if thou dost desire to serve our Lord, thou wilt ever find some stone in thy way to hinder thee. The stone which stands in the way of penitents is their proneness to evil, that which opposeth the advancing, the difficulty they find in doing well; the stone which stops the contemplative soul in its heavenward

*Stumbling-blocks.*

*The  
treasures  
of little  
things.*

THE tendency of man's fancy to connect magnitude of space and time with the real intrinsic magnitude of events, is but a delusion. Three hours are but a drop in the ocean of Eternity, and a wooden cross but a point in the infinity of space, and yet they were sufficient to complete in them the great miracle of man's redemption.—W. SEWELL.

XLIII.

NOT allowing oneself to talk of an opinion is one of the surest helps to acting upon it, as it will find some vent. Communicating it is like opening the valve of a steam-boiler.

*Reticence.*

XLIV.

I READ of my Saviour that, when He was in the wilderness, then the devil leaveth Him, and behold, angels came and ministered unto Him. A great change in a little time. No twilight betwixt night and day. When out devil, in angel. Such is the case of every solitary soul: it will make company for itself. A musing mind will not stand neuter for a minute, but presently side with legions of good or bad thoughts. Grant, therefore, Lord, that my soul, which ever will have some, may never have bad company.—  
FULLER.

*Out devil,  
in angel.*

*Out in  
the cold.*

## XLV.

**I**T is easy to talk of sitting at home contented when others are seeing or making shows. But not to have been where it is supposed, and seldom supposed falsely, that all would go if they could, to be able to say nothing where every one is talking ;—to have no opinion when every one is judging —to listen to falsehoods without right to contradict,—is, after all, a state of temporary inferiority, in which the mind is rather hardened by stubbornness than supported by fortitude. If the world is to be despised, let us despise it by conviction ; if worth winning, let us enjoy it.—DR. JOHNSON.

*Wander-  
ing  
thought.*

## XLVI.

**L**ORD, how come wicked thoughts to perplex me in my prayers, when I desire and endeavour only to

attend Thy service? Now I perceive the cause thereof:—at other times I have willingly entertained them; and now they entertain themselves against my will. I acknowledge Thy justice, that what formerly I have invited, now I cannot expel. Give me hereafter always to bolt out such ill guests. The best way to be rid of such bad thoughts in my prayers is not to receive them out of my prayers.—FULLER.

*Wandering thoughts.*

**XLVII.**

**T**HERE are two beings in each of us—the animal and the angel; our business is to resist the one in order that the other may reign supreme, up to the moment when, freed from its burdensome shackles, it can take flight towards higher and better regions.—LAMMENAIS.

*The inward struggle.*

*Persecu-  
tion.*

XLVIII.  
**WE** only begin to persecute  
we despair of conviction.  
LAMMENAIS.

*God's  
way.*

XLIX.  
**G**OD acts with means,  
means, against means;  
where the ordinary means are  
and cannot be had, He supplies  
defect by extraordinary grace.—  
BISHOP BRAMHALL.

*Self-  
control.*

L.  
**WE** have need not only to  
but to keep up a strong  
self-control. How it is that even  
we do leaves upon us its impression  
we know not; but the scars and  
seams of our bodily frame ma-

nations, the tumult of our passions, the flashes of our temper, all the movements and energies of our moral being, leave some mark, wither some springing grace, strengthen some struggling fault, decide some doubtful bias, aggravate some growing proneness, and always leave us other and worse than we were before. This is ever going on. By its own continual acting, our fearful and wonderful inward nature is perpetually fixing its own character. It has a power of self-determination, which, to those who give over watching and self-control, becomes soon unconscious, and at last involuntary. How carelessly men treat themselves.  
—MANNING.

*Self-control.*

**LI.**

**T**HERE is need, bitter need, to bring back into men's minds that to live is nothing, unless to live be to

*"In Him was Life."*



## Pearls.

know Him by whom we live.—J.  
RUSKIN.

LII.  
**R**EMEMBER always thy end, and  
how that time lost never returns.

LIII.  
**I**T is harder work to resist vices and  
passions than to toil in bodily  
labours.

LIV.  
**T**HOU wilt always rejoice in the  
evening if thou spend the day  
profitably.—THOMAS A KEMPIS.

LV.  
**A**MONG the children of God there  
is always that fearful and bowed  
apprehension of His majesty, and that  
sacred dread of all offence to Him,  
which is called the fear of God ; yet of  
real and essential fear there is not any,

*Wasted  
opportunities.*

*Self-  
conquest.*

*Golden  
sunsets.*

*Fear  
and  
trust.*

but clinging of confidence to Him as their Rock, Fortress, and Deliverer ; and perfect love and casting out of fear ; so it is not possible that, while the mind is rightly bent on Him, there should be dread of anything earthly or supernatural ; and the more dreadful seems the height of His majesty, the less fear they feel that dwell in the shadow of it—“Of whom shall I be afraid?”—J. RUSKIN.

*Fear  
and  
trust.*

LVI.

THE Wise Man observes that “there is a time to speak, and a time to keep silence.” One meets with people in the world who never seem to have made the last of these observations ; and yet these great talkers do not at all speak from their having anything to say—as every sentence shows—but only from their inclination to be talking. Their conver-

*“Silence  
is  
golden.”*

"*Silence  
is  
golden.*"

sation is merely an exercise of the tongue, no other human faculty has any share in it. It is strange these persons can help reflecting that, unless they have in truth a superior capacity, and are in an extraordinary manner furnished for conversation, if they are entertaining, it is at their own expense. Is it possible that it should never come into people's thoughts to suspect whether or no it be to their advantage to show so very much of themselves? "O that you would altogether hold your peace, and it should be your wisdom" (Job xiii.) Remember, likewise, there are persons who love fewer words - an inoffensive sort of people, and who deserve some regard, though of too still and composed tempers for you. Of this number was the Son of Sirach, for he plainly speaks from experience when he says, "As hills of sand are to the steps of the aged, so is one of

## Pearls.

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many words to a quiet man." But one would think it should be obvious to every one that when they are in company with their superiors of any kind, in years, knowledge, and experience ; when proper and useful subjects are discoursed of, which they cannot bear a part in,—that these are times for silence, when they should learn to hear and be attentive, at least in their turn. It is indeed a very unhappy way these people are in ; they in a manner cut themselves out from all advantage of conversation, except that of being entertained with their own talk : their business in coming into company not being at all to be informed, to hear, to learn ;—but to display themselves ; or rather to exert this faculty, and talk without any design at all. And if we consider conversation as an entertainment—as somewhat to unbend the mind, as a diversion from the cares,

*" Silence  
is  
golden."*

"Silence  
is  
golden."

the business, and the sorrows of life, it is of the very nature of it that the discourse be mutual. This, I say, is implied in the very notion of what we distinguish by conversation, or being in company. Attention to the continued discourse of one alone grows more painful often than the cares and business we come to be diverted from. He, therefore, who imposes this upon us is guilty of a double offence; arbitrarily enjoining silence upon all the rest, and likewise obliging them to this painful attention.—BISHOP BUTLER.

## LVII.

What  
can we  
do?

WE must try to act unselfishly, *as if* men were worth helping, and we soon find they *are*. There are cases, indeed, that baffle and perplex, there are those about us from whom truth seems to have vanished, to have declined and died from sheer atrophy

of neglect. But one thing at least we each can do : we can try not to add to the evil, but to make a life so dark by one streak brighter ; a world so sorrowful in some slight measure less joyless by our presence in the gloom. It is possible to be sincere, yet kind ; possible to see the best rather than the worst in human character ; possible to make the best of what is good. Some truer recollection of our own grave and depressing faults, amid, all the time, our conscious sincerity, will often teach a lesson of long-suffering and charity towards our fellow-men. . . . What can we do ? Reverse the question, and you have the answer ;—Let us do what we can.—W. J. KNOX LITTLE.

**LVIII.**

**WE** must not give up this visible world as if it came of the Evil One. It is our duty to change it into

*What  
can we  
do ?*

*The  
Light  
of the  
world.*

*The  
Light  
of the  
world.*

the kingdom of heaven. We must manifest the kingdom of heaven upon earth. The light of divine truth must proceed from our hearts, and shine out upon everything we are, and everything we do. It must bring the whole man, soul and body, into captivity to Christ. They who are holy in spirit are holy in body; they who submit their wills to Christ, bow their bodies; they who offer the heart, bow the knee; they who have faith in His Name, bow the head, they who honour His cross inwardly, are not ashamed of it before men.—J. H. NEWMAN.

## LIX.

*Rest.*

THE desire of rest planted in the heart is no sensual, no unworthy one, but a longing for renovation, and for escape from a state whose every phase is mere preparation for another equally transitory, to one in

which permanence becomes possible through perfection. Hence the great call of Christ to men—that call on which St. Augustine fixed as the essential expression of Christian hope—is accompanied by the promise of rest; and the death bequest of Christ to men is peace.—J. RUSKIN.

**LX.**

**I**N vain is St. Paul quoted to authorise self-indulgence, because he bade his disciple take a little wine for his stomach's sake, and his often infirmities. They should at first remark—who would shelter their excesses under this permission—that it was not the Apostle's own practice, nor did the disciple ask this thing. He advised it in the case of Timothy, who was a Bishop, and whose life was extremely necessary for the Church, still in its infancy. Such was Timothy; and give

*Rest.*

*"A little wine."*



"*A little wine.*"

me another Timothy, and then he may, if he be in the same circumstances, have gold for food if you like, and drink of balm. Others, through self-pity, apply what is the easier line to themselves. We should be suspicious of our judgments when they lean to the side of indulgence. However, if you will take St. Paul's advice to yourself, apply it to the letter, and do not forget the important qualification contained in the word "*a little*"—"take a little wine."—ST. BERNARD.

## LXI.

Truth.

OUR faithfulness at any given time is to be determined by the use we are making of the grace then vouchsafed to us, and the opportunities within our reach, as well as the tension of our purpose to persevere. God in His mercy regards us as we are at each particular moment, and accepts us not

even then as we are in ourselves, or because of anything in ourselves, but because of Him Whose glorious presence He sees in us, and Whose mind His eye descries, however imperfectly, forming in us. On the response of the soul to His call, at any period of its course, depends the measure of its faithfulness. In true hearts to doubt the future is to distrust God. We have our own part in the present, but not beyond. The future rests with God alone. We are safe in Him so long as from day to day, from hour to hour, we hold fast the profession of our faith without wavering. Our steadfast cleaving to present grace is our security for future steadfastness.—T. T. CARTER.

**LXII.**

**I**F you look accurately through the records of the lives that have been most useful to humanity, you will find

*Truth.**The shadow of the end.*

*The  
shadow  
of the  
end.*

that all that has been done best has been done so; [as in immediate certainty of the end] that to the clearest intellects and highest souls,—to the true children of the Father, with Whom a thousand years are as one day,—their poor seventy years are but as seven days. The removal of the shadow of death from them to an uncertain but always narrow distance, never takes away from them their intuition of its approach; the extending to them of a few hours more or less of light abates not their acknowledgment of the infinitude that must remain to be known beyond their knowledge—done beyond their deeds: the unprofitableness of their momentary service is wrought in a magnificent despair, and their very honour is bequeathed by them for the joy of others, as they lie down to their rest, regarding for themselves the voice of men no more. The best

Pearls.	49
<p>things, I repeat to you, have been done thus, and, therefore, sorrowfully. But the greatest part of the good work of the world is done either in pure and unvexed instinct of duty, or else, and better, it is cheerful and helpful doing of what the hand finds to do ; in surety that at evening time, whatsoever is right, the Master will give. — J. RUSKIN.</p> <p style="text-align: center;">LXIII.</p> <p><b>F</b>AITH in earnest minds deeply stirred by the Spirit of God rises into zeal. Zeal implies a concentration of the powers of the inward life upon some special end which appears to the soul calculated to promote the glory of God, the final object on which it is in truth set. It grasps unseen things with an intense practical tenacity ; its ardour and intensity of action are its marked features. Zeal implies that the whole man has been quickened</p>	<p><i>The shadow of the end.</i></p> <p><i>Zeal.</i></p>

*Zeal.*

into life, and actively set on the accomplishment of what is believed to be the will of God. It takes up into itself whatever of physical energy or intellectual capacity may have been given, and because of this combination of constitutional power with Divine grace, a concentration of different energies co-operating towards a common end, zeal becomes capable of such intense determination, such stupendous enterprises. It gathers up the separate lines of life, and exhausts their strength with a unity of purpose which surmounts all difficulties, and converts the obstacles which daunt ordinary minds into occasions of nobler effort and grander successes.—T. T. CARTER.

*Vanity.*

LXIV.  
**CURIOSITY** is little else than vanity. For the most part people want to know in order to talk.—PASCAL.

LXV.

**T**HE occasions of silence are obvious, and one would think should be easily distinguished by everybody : namely, when a man has nothing to say, or nothing but what is better unsaid ; better either in regard to the particular persons he is present with, or from its being an interruption to conversation itself, or to conversation of a more agreeable kind ; or better, lastly, with regard to himself. Discourse on the affairs of others, and giving of characters, almost perpetually runs into somewhat criminal. It were very much to be wished that this did not take up so great a part of conversation, because it is indeed a subject of a dangerous nature. Let any one consider the various interests, competitions, and little misunderstandings which arise among men, and he will soon see

*Silence.*

*Silence.*

that he is not unprejudiced and impartial; that he is not, as I may speak, neutral enough to trust himself with talking of the character and concerns of his neighbour in a free, careless, and unreserved manner. There is perpetually, and often it is not attended to, a rivalry amongst people of one kind or another, in respect to wit, beauty, learning, fortune, and that one thing will insensibly influence them to speak to the disadvantage of others, even where there is no formed malice or ill design. Since, therefore, it is so hard to enter into this subject without offending, the first thing to be observed is that people should learn to decline it; to get over that strong inclination they have to be talking of the concerns and behaviour of their neighbour.—BISHOP BUTLER.

**LXVI.**

**N**O man speaks securely but he  
that holds his peace willingly.—  
**THOMAS A KEMPIS.**

*Good  
words*

**LXVII.**

**W**ORK, as Christ looks at it, is  
not all the expression of mere  
human activity. . . . Mere activity—  
let us remember it when we have to  
take the value of our own life—is not  
that essential excellence in work—even  
when it witnesses to earnestness of  
character—that Christ would own. . .  
Work is not to be valued by its sub-  
ject-matter ; it is to be valued by that  
which lies behind it : the question is  
whether or not it is done according to  
the will and for the glory of Almighty  
God. The value of the work of a  
Christian life lies in this great principle,  
renewed and excited from time to

*Work.*



*Work.*

time, not the mere saving of one's own soul, though that was the first point—but getting beyond that, expressing continually in the world the principle which is the heart of that soul's salvation—the love of God's will—the desire for God's glory.—W. J. KNOX LITTLE.

*Idle words.*

## LXVIII.

**O**FTENTIMES I could wish that I had held my peace when I have spoken ; and that I had not been in company.

## LXIX.

**W**HY do we so willingly speak and talk one with another, when, notwithstanding, we seldom return to silence without hurt of conscience ?

## LXX.

**I**F it be lawful and expedient for thee to speak, speak those things that may edify.

**LXXI.**

evil custom and neglect of our  
own good doth give too much  
to inconsiderate speech. —  
3 A KEMPIS.

**LXXII.**

RY phase and department of  
human life, its joys and sorrows,  
its joys and fears, its ordinary occu-  
pations and common features and in-  
vicissitudes, whether it be soli-  
tary or social,—all have been touched  
and soothed and blessed,  
Life of our life. All the condi-  
tions of our spiritual warfare, and of  
our prior life with God, have been  
conquered by Jesus Christ. He  
redeemed Himself in that relation to  
His Father and will of His Father  
He desires us to occupy; He  
gives the guidance of the Holy

*The Life  
of our  
life.*

*The Life  
of our  
Life.*

Ghost as we are to obey Him; the ordinary means of grace have been made such to us by His will, and by the application of His merits. He accepted the assistance and met the onslaught and the wiles of the spiritual friends and enemies of all human souls. Within the universal range of His mission to redeem the world and teach us concerning the Father, He had a special vocation, an allotted time, a definite task to do this, and not to do that, as each one of His servants has.  
—H. J. COLERIDGE.

*Strength  
of truth.*

#### LXXIII.

**M**ORAL force is lost by every form of untruthfulness, even the least; but genuine humility is in its essence the planting our foot upon the rock of truth and fact, and often when it costs us a great deal to do so. To confess ignorance, to confess wrong,

to admit incapacity, when it would be useful to be thought capable, to decline a reputation to which we have no right,—these things, and others of the same kind, are humility in action. They are often notoriously hard and painful; they are always of the greatest possible value in bracing the character; they are so far from forfeiting moral force that they enrich us with it just as all approximations to falsehood forfeit it. If we are weak, sinful, corrupt, it is better to know and feel the true state of the case than to live in a fool's paradise.—H. P. LINDON.

*Strength  
of truth.*

**LXXIV.**

**C**ONSCIENCE and self-love, if we understand our true happiness, always lead us the same way.—BISHOP BUTLER.

*The  
right  
way.*

*Rest and  
labour.*

## LXXV.

EVERY ONE who wills to attain to the rest of contemplation must first diligently lead a life of labour. Remember that holy repose is the product of the exercise of virtues, as fruits are formed from flowers.—ST. BERNARD.

*Theoria.*

## LXXVI.

THE contemplative life is a sort of foretaste of the reward of our Eternal Country, however imperfectly or rarely this is realised.—ST. BONAVENTURA.

*Rever-  
ence.*

## LXXVII.

IN reverence is the chief joy and power of life ;—reverence for what is pure and bright in your own youth ; for what is true and tried in the age of others ; for all that is gracious among the living, great among the dead, and marvellous in the Powers that cannot die.—J. RUSKIN.

**LXXVIII.**

**W**HEN virtue has become habitual, when the temper of it is acquired, what was before confinement ceases to be so by becoming choice and delight. Whatever restraint and guard upon ourselves may be needful to unlearn any unnatural distortion or odd gesture, yet in all propriety of speech, natural behaviour must be the most easy and unrestrained. It is manifest that in the common course of life there is seldom any inconsistency between our duty and what is *called* interest : it is much seldomer that there is an inconsistency between duty and what is really our present interest ; meaning by interest, happiness and satisfaction. Self-love, then, though confined to the interest of the present world, does in general perfectly coincide with virtue ; and leads us to one and the same

*True self-interest.*

*True self-interest.*

course of life. But whatever exceptions there are to this, which are much fewer than they are commonly thought, all shall be set right at the final distribution of things. It is a manifest absurdity to suppose evil prevailing over good under the conduct and administration of a Perfect Mind.—  
BISHOP BUTLER.

## LXXIX.

*Utilitarianism.*

MAN'S use and function is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness. Whatever enables us to fulfil this function is, in the pure and first sense of the word, useful to us. Pre-eminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist are, in a secondary and meaner sense, useful; or rather, if they be

aris.

61

hey are useless, and  
d be better that we  
han that we should  
at the purposes of  
yet people speak in  
hen they speak from  
houses, and lands,  
nent were alone use-  
it, Thought, and Ad-  
profitless, so that  
ll themselves Utili-  
ld turn, if they had  
lves and their race  
-men who think, so  
e said to think, that  
han the life, and the  
body ; who look to  
le, and to its fruit as  
ssers and husband-  
corn they grind and  
ush better than the  
gels upon the slopes  
of wood and drawers

*Utilitar-  
ianism.*



*Utilitarianism.*

of water, who think it is to give them wood to hew and water to draw that the pine forests cover the mountains like the shadow of God, and the great rivers move like His eternity. And so comes upon us that woe of the Preacher,

that although God "hath made everything beautiful in his time, also He hath set the world in their heart, so that no man can find out the works that God maketh from the beginning to the end." J. RUSKIN.

#### LXXX.

*Bona Vita.*

**I** THINK you who are amongst others, live well if you live regularly, sociably, and humbly.—Regularly, in regard to yourself; sociably, in reference to others; humbly, before God. Regularly, by walking circumspectly in the Presence of God, and before others, guarding yourself from sin and from being a ground of offence.

**Sociably, by loving and being loved ; showing yourself kind and affable, bearing patiently and even cheerfully the infirmities of the weak, both moral and corporeal. Humbly, by keeping yourself, after you have discharged your duties, from the spirit of vanity, which is apt to spring from the consideration of their proper accomplishment ; by promptly stopping whatever movements of self-complacency you experience.—ST. BERNARD.**

**LXXXI.**

**THE clearer knowledge of Truth is a gift of God, whereby He rewards those who are serving Him. The sheep hear the Good Shepherd's Voice ; they follow it with the instinct of love, even amidst the distractions of other calls. By degrees the Voice is heard more plainly by the loving soul. It speaks articulately, with a creative**

*Bona Vita.**The Good Shepherd's Voice.*

The  
Good  
Shep-  
herd's  
voice.

power, in the ear that listens. There can then no longer be any uncertainty. "The sheep follow the Good Shepherd, for they know His Voice."—R. M. BENSON.

Contro-  
versy

LXXXII.  
CONTROVERSY leads but few to the apprehension of the Truth. If it does lead any, it is by some accident, some overruling of evil by the Divine goodness, and in spite of its own inherent tendencies.

Crasses.

LXXXIII.  
GOD will never let a grief be lawfully the whole breadth of our lives. Our other duties remain duties, even while they are almost intolerable as distractions. This is God's time with you, and therefore should be a time of more prayer and more generosity. When He visits us He intends that the season of His visitation should

the very season of our fulfilling our resolutions, of aiming higher, and getting nearer to Him; but unfortunately it is just the time when our hearts suggest to us cowardly things, and a thousand reasons for delaying, and a good little dispensations of an unusual prudence. Sorrow does not afflict us of itself, or by a passive influence, but solely in proportion to our ignorance. Crosses want well looking into, we should miss God's meanings, and decipher His messages.

**LXXXIV.**

WE observed that children, as they first put on new shoes, are curious to keep them clean. Till they set their feet to the fear to dirt the soles of their shoes, rather will they wipe the soles with their coats; and hence, the next day they will

*Scruples.*

trample the same shoes in the mire up to the ankles. Alas ! children's play is our earnest. On that day wherein we receive the Sacrament, we are often over-precise, scrupling to say or do those things which lawfully we may. But we, who are more than curious that day, are not so much as careful the next ; and too often (what shall I say ?) go on in sin, up to the ankles ; yea, our sins go over our heads ! —  
FULLER.

LXXXV.

*Charity.*

THERE will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.

LXXXVI.

*Old age.*

THE arm-chair of the sick, or of the old, is the centre of the house. They think, perhaps, that they are un-

important ; but all the household hopes and cares flow to them and from them.  
—SIR A. HELPS (*Friends in Council*).

**LXXXVII.**

**S**IGHT will not gladden him in his home, whom faith consoleth not by the way.—ST. AUGUSTINE.

*Faith  
and  
sight.*

**LXXXVIII.**

**T**HERE are two ways of doing everything, and it is quite possible to miss God's blessing upon acts which yet we perform without incurring man's displeasure. No rules can secure, though they may promote, the right spirit of duty ; no human eye can see into our hearts. Except, therefore, we make the way of performing ordinary actions a special subject of self-examination and of confession, the most serious mischief may be gaining ground within us, and we the while

*Daily  
duties.*

*Daily  
duties.*

deceived into a fatal self-complacency. Be well assured that temptations and trials follow us from state to state, and that our salvation depends upon our use of present opportunities. Say not that a quiet and regular life is without scope for zeal. He is the most zealous of God's servants who performs with zeal what he has to do. The most zealous missionary is he who is ever at his post, ever doing his Lord's work in a calm and devoted spirit.

#### LXXXIX.

*Bless-  
ings of  
suffer-  
ing.*

**Y**OU need not regret the trials which, separating you from so many pleasant things, have enabled your mind to take a decided spring towards God. Be assured that nothing is more incompatible with the fullest approach to God than the fulness of earthly happiness. The more I contemplate those happiest in this world,

the more I tremble at their incapacity, for the most part, for heavenly things. And even what we take to be exceptions are often so taken only from our ignorance as to the secrets of hearts. Suffering has a thousand unknown entrances besides the wide and obvious openings through which one sees it pass. Often it works subtle channels for itself—rose-hidden paths ; it travels rapidly, reaches far and wide, because it is God's most active messenger. It bears the cross of Jesus Christ, and human nature is moulded to bear this burthen everywhere. So do not murmur at the secret griefs to which your health condemns you ; they are the condition of your moral and intellectual advancement. What would you be without these troubles?—LA-CORDAIRE.

*Bless-  
ings of  
suffer-  
ing.*



70	Dittie.
Good sense.	<p>XC.</p> <p>GOOD sense—never the product of a single mind—is the fruit of intercourse and collision.—NAT. HIST. OF ENTHUSIASM.</p>
Bed-Time.	<p>XCI.</p> <p>DE MAISTRE used to say, "I have so many things to do, that I am going to bed!"</p>
Dotes & entire.	<p>XCII.</p> <p>CAN there be anything in this world more useful than happiness?—BOSSWELL.</p>
Submis- sion.	<p>XCIII.</p> <p>YOU must not only be ready to be smitten by God, my child;—you must also be willing that He should smite you precisely when He sees good. . . . I look at you with you strong vigorous heart, loving and wi</p>

## Pearls.

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ing earnestly,—I am satisfied that it is so,—for there is little purpose in a stagnant, lifeless heart. But you ought frequently to make a special act of love and submission to God's Will, before all else, not merely in things tolerable, but in whatever seems to you most intolerable.—ST. FRANCIS DE SALES to MADAME DE CHANTAL.

*Subm  
sion.*

### XCIV.

**D**ETACHMENT from self, so far from tending to diminish love, feeds and extends it. Nothing undermines love for others so much as selfishness—the love of God never does. Never in this world were there more lasting, more pure, more tender affections than those which have filled the hearts of saints—hearts that were emptied of self, and filled with God.—MONTALEMBERT.

*Self  
in Go*

*Sym-  
pathy of  
Christ.*

XCV.

**S**OMETIMES the thought of our Dear Lord bearing all the wearinesses of daily life those thirty-three years seems almost more wonderful, more heart-touching, than even the agonies of Gethsemane and Calvary. In *great* needs the Father and the Comforter are so very near ; but the daily life, the daily struggle, that is where the real pressure comes ; and with it, the wondrous thought of what He bore, solely that, having felt all, He might indeed pity all.

XCVI.

*Fear of  
death.*

**A**S to the actual fear of death, it seems to me that the Author of our existence for the most part gives it to us when it is intended that we should live, and takes it away from us when it is intended that we should die.

—SIR B. BRODIE

XCVII.

**T**HE Church of Christ pleads ever with humanity, "Give yourselves a chance. Come and see. Do not only talk about the kingdom and the power of the Son of God ; understand that He is alive ; acquaint yourselves with Him. Ask that you may see Him, not merely with the eye of the natural intelligence, but with the eye of the illuminated spirit. Do not waste life in framing theories of the beautiful, but come, as did Nathanael, into the presence of Christ. Mark the story of His earthly life in the Gospels, and reflect that what He was then He is now. Speak to Him in prayer as to an all-powerful Friend Who hears, and Who, as He sees best, will answer. Touch the garment of His humanity in sacraments, that upon you too, as upon one of old, virtue may come out of

*"Come  
and see."*

ne  
see."

Him. Open your conscience to the purifying and consoling influences of His Spirit; open your hearts to the constraining generousities of His dying love." The real difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried. They have been interested in it, but have remained at a distance from it. They have passed their best years in supposing that Christ's religion is a problem to be ceaselessly argued about, when, lo ! it is a life to be spent at the feet of a living Master, and it justifies itself only and completely when it is lived.—H. P. LIDDON.

#### XCVIII.

is it.

**S**URELY a humble husbandman that serveth God is better than a proud philosopher that, neglecting him-

self, laboreth to understand the course of the heavens.—THOMAS A KEMPIS.

XCIX.

**H**OW much the more thou knowest, and how much the better thou understandest, so much the more grievously shalt thou therefore be judged, unless thy life be also more holy.—THOMAS A KEMPIS.

C.

**O**NE of the most evil dispositions possible is that which satirises and turns everything to ridicule.—ST. FRANCIS DE SALES.

*Satire.*

CI.

**T**HE seeds of heavenly fear having been first conceived in the heart, are consolidated by studious meditation; and then by strict attention of thought they are conformed to a habit of perseverance. But no one observes

*Holy Fear*

*Holy  
fear.*

these growths of the divine seeds in another's heart save Him Who creates them. For though we know, from the evidence of certain facts, that a person has conceived the might of heavenly desire, yet when it comes forth we cannot tell. And the tongue of man frequently extinguishes virtues which are still tender, when it praises them as though already strong. For they perish the more rapidly, the more unseasonably they come forth to the knowledge of applause.—ST. GREGORY.

#### CIL

*The  
liberty of  
Christ.*

TRUE liberty is the perfection of human life, and true liberty does not consist in the power of doing evil, which is rather a pitiful inheritance of our fallen nature. The more a man is led by the Spirit of God, the more he is raised to that true liberty which is God's; and if we writhe under such

subjugation of will, it is but owing to that proud spirit of independence by which the angels fell. Real liberty lies in willing whatsoever God wills, asking nothing else, heedless of self, accepting all He offers. "Asking nothing, refusing nothing," as was said by one who drank deeply of the life-giving waters of His Will. To such souls nothing can come amiss, nothing can greatly move them.—  
J. N. GROU.

*The  
liberty  
Christ.*

**CIII.**

**T**HE way in which a man bears temptation is what decides his character ; yet how secret is the system of temptation ! Who knows what is going on ? What the real ordeal has been ? What its issue was ? So with respect to the trial of griefs and sorrows, the world is again a system of secrecy. There is something particularly penetrating, and which strikes

*The  
heavenly  
ordeal*



**Pearls.**

home, in those disappointments which are specially not extraordinary, and make no show. What comes naturally, and as a part of our situation, has a probing force grander strokes have not;—there is a solemnity and stateliness in these, but the blow which is nearest to common life gets the stronger hold. Is there any particular event which seems to have, if we may say so, a kind of malice in it which provokes the Manichean feeling in our nature, it is something which we should have a difficulty in making appear to any one else, any special trial. Compared with this inner grasp of some stroke of Providence, voluntary sacrifice stands out-side of us. After all, the self-made trial is a poor disciplinarian weapon; there is a subtle, masterly, irritant, and provoking point in the genuine natural trial, and in the natural crossness of events, which the artificial thing can-

not manage ; we can no more make our trials than we can make our feelings. In this way moderate deprivations are in some cases more difficult to bear than harder ones. And so it is often the case that what we *must* do as simply right, and which would not strike even ourselves, and still less anybody else, is just the hardest thing to do. A work of supererogation would be much easier.—J. B. MOZLEY.

*The heart's ordeal.*

CIV.

THE unity of motive Law recommends is, I am persuaded, the only way to be comfortable in this world, and surely it is the Christian way to be happy in the next ; but then as to the best method of practising and improving oneself in it, these as surely must vary, I should think, with the characters and circumstances of different persons, so that no two human

*Unity of motive.*

Unity of  
nature.

beings probably would have to pursue externally the same line of conduct. . . . Law thinks things being liable to gross abuse, and actually so presented in general, ought to be given up, but, query, whether they might not be taken and applied to a higher use, sanctified, as it were; and whether this being acted on, would not prove as real a sacrifice as the other, and a safer, because more unobtrusive kind of self-denial. What St. Paul says of various tastes in food may be applied, I should think, to tastes of all sorts one is not to destroy them, but to make them serve some good and religious purpose. Perhaps the expression "living sacrifice" may be meant to hint something of this sort.

—J. KASLER.

CV.

I DO not mean that it is possible for a man to be too much in earnest about religion, or to give up too much

How to  
use this  
world.

of his time to it, on the contrary, he who takes the injunction, "Do all to the glory of God" in the most literal sense, appears to me to come nearest to the true sense of it. But then, I differ from some whom I most sincerely love and respect, in my interpretation of the maxim as applied to the present state of the world. I do not think the glory of God best promoted by a rigid abstinence from amusements, except they be either sinful in themselves, or carried to excess, or in some other way ministering to sin. On the contrary, I believe that there is more charity lost than there is sobriety gained by any unnecessary appearance of austerity. Self-denial seems to mean, not going out of the world, but walking warily and uprightly in it. Nor can I well imagine any greater service to society than is rendered by him who submits to its common routine, though some-

*How to  
use this  
world.*

How to  
use this  
world.

thing wearisome, for this very reason  
—lest he should offend his neighbours  
by unnecessary rigour. Besides, if  
our neighbour's pleasures be harmless,  
and we have it in our power to increase  
them without breaking any law of God  
or man, is it quite agreeable to the  
spirit of Christian charity to refuse to  
do so? Is it quite agreeable to such  
passages as "Rejoice with them that  
do rejoice"?—J. KEBLE.

Life and  
Death.

CVI.  
SHE (Lady Carbery) knew how  
to live rarely well, and she  
desired to know how to die; and so  
God taught her by an experiment.—  
BISHOP JEREMY TAYLOR.

Disc  
mort.

CVII.  
IT is intended by the necessity of  
affairs that the precepts of dying  
well be part of the studies of them that

live in health, and the days of discourse and understanding, which in this case hath another degree of necessity superadded ; because in other notices an imperfect study may be supplied by a frequent exercise and a renewed experience ; here, if we practise imperfectly once, we shall never recover the error, for we die but once : and therefore it will be necessary that our skill be more exact, since it is not to be mended by trial, but the action must be for ever left imperfect, unless the habit be contracted with study and contemplation beforehand. — BISHOP JEREMY TAYLOR.

*Disce  
mori.*

CVIII.

**B**LESSED of My Father ! that is our eternal name. Blessed of My Father ! How those words come to us in the tingling stillness of the night, when panic fears oppress our

*Bless me.  
O my  
Father.*

*Bless me,  
O my  
Father.*

loneliness, and so strangely vex our souls ! How they rise soft and clear above the toiling of the world, in hours of weariness and of obstinate temptations which grace seems at times to multiply rather than repel. How they sing songs to the fear of death, and lull it when it wakes and cries ! Enough for us indeed, if only we be blessed of the Father !—FABER.

## CIX.

*Faith's  
Light.*

FAITH has a sort of vision of its own ; but there is no light in which it can distinguish objects except the light of prayer.

## CX.

*Prayer-  
fulness.*

PRAYERFULNESS means more than prayer, for it means prayer become an abiding principle of the life, a permanent attribute of the character, a perpetual state. It is

possible to say stated prayers at stated intervals, on stated days ; and to be regular in morning and evening, and even in noonday devotion, and yet to be very far removed from the real life of prayer. Prayer has been defined to be a wish referred to God ; and if we could keep this thought before us, it would help us to acquire the habit of prayer, by making us refer each wish, as it came into our minds, to God, for His assistance in furtherance or frustration. And the way to this is to practise short, informal, spontaneous prayer ; ejaculatory, as it is called, from being darted, arrow-like, to heaven. We have examples of such prayer in the short sharp cries of our own Liturgy : " O God, make speed to save us ! " " O Son of David, have mercy upon us ! " They ask for nothing ; they expect no answer to come to us in a definite shape ; they are simply

*Prayer-  
fulness.*



*Prayer-fulness.*

inarticulate, cry-like, sob-like, intense upliftings of the heart to God ; efforts to rise into an atmosphere where our spirits can breathe freely, sighs of the home-sick soul. It is by the use of such short prayers on all occasions, bridging the intervals, and linking together the times of your more formal prayers, that you may acquire that prayerfulness which will alone enable you to gather up the fragments that remain.—J. R. ILLINGWORTH.

## CXI.

*Worldliness.*

**E**VIL is never so deadly as when it puts on an air of respectability. Jesus says that the publicans and harlots should go into the kingdom of heaven before the Pharisee ; and to this day doubtless His everlasting words come true, and more open sinners are saved than decorous Pharisees. The worldliness which most of us

have most to fear, is a negative worldliness—a worldliness without great sins, because it has not great temptations ; a quiet unobtrusive worldliness, so unpretending that it hides itself even from our own notice ; a worldliness which the more effectually deposes God, because it does not overtly rebel against Him—nay, in words it owns His being, re-enacts, without reference to Him, some of His laws, yet shaped so that they should not press upon it ; a worldliness which is the more hopeless because it substitutes self for God so universally, yet so noiselessly and imperceptibly, that the soul, like Samson, does not know that God is departed from it, and that it is living without Him. It is one of those poisons, taken in infinitesimal doses, which are unperceived until the sufferer is dead.—E. B. PUSEY.

*World-  
liness.*

88	Devils.
<i>True case.</i>	<p align="center">CXII.</p> <p><b>A</b>LL is uneasy to one who seeks rest in himself, and not in God.— SURIIN.</p>
<i>Extrem of men.</i>	<p align="center">CXIII.</p> <p><b>W</b>HO can keep the world from thinking what it pleaseth? Who knows not that it sees with but half an eye, if it be not stark blind? And what shall we be the better if men think well of us, seeing what they think either one way or other is with so little reason? If we deserve not well, their thoughts and speeches can do us no good; if we do, God will take care that they shall do us no harm.— BISHOP PATRICK.</p>
<i>Discern- ment.</i>	<p align="center">CXIV.</p> <p><b>B</b>E not troubled if at all times you cannot do as well as you could, but labour to do as well as you can. And especially take heed that the not</p>

doing of what you did, do not breed in you a fearfulness that you shall never do as you were wont again. This dispirits the soul, and so disheartens it, that it runs itself into that very thing which it is taking a course to avoid.—  
**BISHOP PATRICK.**

*Discouragement.*

**CXV.**

**N**O one is so blind to his own faults as a man who has the habit of detecting the faults of others.—**FABER.**

*Criticism.*

**CXVI.**

**T**HERE is greater variety of parts in what we call a character, than there are features in a face; and the morality of that is no more determined by one part, than the beauty or deformity of this is by one single feature: each is to be judged of by all the parts or features—not taken singly, but together.—**BISHOP BUTLER.**

*Comprehension.*

*"As  
others  
see us."*

## CXVII.

**T**HERE is one easy and way to avoid being self-partiality, and to get with our real character :—gard to the suspicious par keep a steady eye over c that respect. Suppose, tl fully satisfied with himself : behaviour ; such a one, if yo the Pharisee in the Gospel, man. Well ; but allowing th nion you have of yourself to every one is liable to be misr Suppose, then, an enemy about defaming you, what p character would he single o particular scandal, think : he be most likely to fix And what would the wor ready to believe ? There man living but could, fro

transient, superficial view of himself, answer the question. What is that ill thing, that faulty behaviour, which an enemy who was thoroughly acquainted with me, would be most likely to lay to my charge, and which the world would be most apt to believe? It is indeed possible that a man may not be guilty in that respect. All I say is, let him in plainness and honesty fix upon that part of his character for a particular survey and reflection; and by this he will come to be acquainted, whether he be guilty or innocent in that respect, and how far he is one or the other.—BISHOP BUTLER.

CXVIII.

MANY persons distract themselves first by their fear of distraction, and then by their regret of such distraction. What would you think of the traveller who, instead of advancing

*"As  
others  
see us."*

*Ever  
onwards.*

*Ever  
onwards.*

on his way, was always considering the accidents he might meet with, and after any accident kept returning to contemplate the scene thereof? Would you not urge him to go on rather? Even so, I say to you, Go on without looking back, and without pausing, so that, pleasing God, you may abound more and more. The abundance of His love will do more to correct you than all your anxious self-contemplation.—FÉNELON.

Many the gems of the Church that she hath  
in eternal remembrance.  
Jewels of silver and jewels of gold, her Vir-  
gins and Martyrs.  
Each hath the pearl in their hand, which the  
Prince in His love hath prepared them.  
Each hath the pearl you may bring, and the  
Prince in His love will accept it.





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